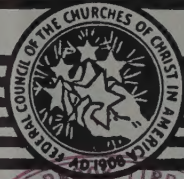


# FEDERAL COUNCIL

# Bulletin

VOL. XXV, No. 9

NOVEMBER, 1942



Acme (from Planet News Ltd.)

Americans Hold National Day of Prayer Service in London

• A JOURNAL OF INTERCHURCH COÖPERATION •



# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

ANNUAL MEETING, AMERICAN SECTIONS OF FAITH AND  
ORDER AND LIFE AND WORK  
New York, N. Y. .... November 4, 1942

HOME MISSIONS COUNCIL OF NORTH AMERICA, ANNUAL  
MEETING  
Cleveland, Ohio ..... December 5-9, 1942

FOREIGN MISSIONS COUNCIL OF NORTH AMERICA,  
ANNUAL MEETING  
Cleveland, Ohio ..... December 5-10, 1942

UNITED COUNCIL OF CHURCH WOMEN  
Cleveland, Ohio ..... December 5-10, 1942

UNITED STEWARDSHIP COUNCIL, ANNUAL MEETING  
Cleveland, Ohio ..... December 7, 1942

FEDERAL COUNCIL OF CHURCHES, BIENNIAL MEETING  
Cleveland, Ohio ..... December 8-11, 1942

PRESBYTERIAN CHURCH IN U. S., GENERAL ASSEMBLY  
Montreat, N. C. .... May 27, 1943

REFORMED CHURCH IN AMERICA, GENERAL SYNOD  
Pella, Iowa ..... June 3, 1943

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# Federal Council Bulletin

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# FEDERAL COUNCIL BULLETIN

*A Journal of Interchurch Coöperation*

*Issued by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention  
Northern Baptist Convention  
Congregational Christian Churches  
Disciples of Christ  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
The Methodist Church  
African M. E. Church

African M. E. Zion Church  
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Moravian Church  
Presbyterian Church in U. S. A.  
Presbyterian Church in U. S.  
Protestant Episcopal Church  
Reformed Church in America  
Reformed Episcopal Church  
Seventh Day Baptist Churches

Syrian Antiochian Orthodox Church of  
North America  
United Brethren Church  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church  
Church of the Brethren  
(Pending confirmation by Biennial  
meeting)

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VOL. XXV, No. 9. In Two Parts: Part 1.

NOVEMBER, 1942

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## THE EDITORIAL OUTLOOK

### *For Men in the Armed Forces*

God of all, in whom is no near nor far, we remember before Thee those dear to us but now absent from us in the service of our country and the world. Sustain them by Thy protecting care. Preserve them from every harm both of body and soul. Make them, and us, worthy of the victory we seek.

And may the peace of God which passes all understanding keep their hearts, and ours, in the knowledge and love of God and of His Son, Jesus Christ our Lord. Amen.

### *The British Council of Churches*

Elsewhere in this issue appears the message sent by the newly formed British Council of Churches to the Federal Council. Only those who have watched the slow development of real coöperation between the Anglican Church and the Free Churches in England can appreciate what a significant step the formation of the new council represents.

As in other lands, the World Council Movement has been helpful as a kind of stimulus to greater coöperation. It exercises what is actually a direct reflex influence. Churches willing to work with other churches on a world scale found it suddenly natural to work with the same churches on a national scale, even where there had been a long history of non-coöperation. In the case of Great Britain the newly formed body

has taken as its basis the basis of the World Council of Churches. It will serve in England as the executive agency to carry on collaboration with Geneva and to serve, as does the Joint Executive Committee in the United States, as a working link with the Provisional Committee of the Council.

Another significant aspect of the formation of the "B. C. C."—as it will be known in England—is the inclusion within it of the British Continuation Committee of the World Conference on Faith and Order. The British Section of Life and Work had earlier been merged with the British Council of the World Alliance for Friendship through the Churches. These two streams also flow into the B. C. C. This means that in some respects it is a more inclusive body today than the Federal Council in this country.

It will be learned by some with incredulity that the youth work of the new agency is to be in part financed by the government. This is due to the interdenominational character of the work and the fact that there is grave concern for the welfare of young people in Great Britain under the strain of war. There is no disposition to control the work of the churches or to direct it; but the forthcoming financial assistance is an indication of confidence and practical goodwill.

The many well-wishers of the British churches in America will join with us, we feel certain, in gratitude and a spirit of expectancy as they contemplate the progress which Christian unity is



making in the United Kingdom. It is still the hope and expectation of the Federal Council that Dr. Archie Craig, the new executive of the B. C. C., who has been officially invited, may be able to attend the December Biennial Meeting in Cleveland.

### *Church Resolutions and Service Programs*

A local church usually derives its standing in the community from its service to the people, seldom from the resolutions of its official boards. It is respected and supported if it is indispensable to its members as they meet the problems of life and if it contributes to the welfare of the community generally. It is more concerned with getting on with its work than with talking about its policy to the public. Its policy becomes apparent from its life and program. It is rated by its achievement more than by its announced platform.

The same observations apply generally to the churches collectively in a local community. Councils of churches and ministerial associations are known by what they do, only infrequently by what they say.

In comparison, the situation is quite different at the national level. Debates on matters of policy are so absorbing in some national assemblies that relatively little attention is given to programs. The adoption of resolutions seems to be regarded as the most important business. When one speaks of the "action" taken by a national church convention on the race problem, for example, he probably has in mind a set of resolutions. Speaking locally, a church's "action" is more likely to be something it has actually done about a situation involving a race problem.

We make this comparison between the local and the national not to disparage the adopting of resolutions by national bodies, but to call for more attention to service programs. We recognize the bearing of national resolutions on action both at the national and at the local levels. But the churches have come to be regarded nationally as resolution-passing agencies and their service to the national community is overlooked.

The churches of America are the greatest service agencies in the country. They are doing more for the welfare of the national community spiritually, morally and socially than any other institutions in American life. But the general public is not aware of this fact. Even the members of the churches tend to forget it. This is doubtless one reason why the work of the churches is not more generously supported.

Cannot the churches nationally present a more comprehensive, inclusive and total picture of their service to the people of the nation in this time of war? We have become so much absorbed in what we want to say to the people that we forget to show them what we are doing. Of course much of our most important ministry is intangible and difficult to tabulate; but there is much that is tangible. For example, the churches are probably providing a larger bulk of practical assistance to men in the service of their country than is any other agency.

We are not proposing proud boasting. The churches have not done all they should have done. But since we believe the work to be essential we should set it forth in such a way as to arouse the respect and support which it merits. The current budget of the institutions of religion in America is somewhere in the neighborhood of \$600,000,000. That is a small expenditure for the value given to the community. But the income will not increase to meet the rising demands unless the work is more convincingly brought to the attention of the people. Increasing taxes and the appeals of other good causes will tend to cut into the sources of the churches' income.

Whatever the churches may say in resolutions about their position in the war, whatever they decide concerning whether the Church as such is at war or in the war, the fact remains that the churches are ministering to people in the war situation and are conserving and enhancing those values which are basic in the world today and in the lives of individuals. This actual ministry must be brought into brighter visibility and presented in more comprehensive and statesmanlike form.

The United Church Canvass is one way of



achieving this nationally and locally. National assemblies and conferences offer other opportunities. The Church is carrying on aggressively. Let the people know about it.

### *Beware a National Lottery!*

A proposal for a national lottery is before our people in a context which will give it a wide appeal. Congressman A. J. Sabath, who sponsors the plan in the House of Representatives, argues for it in this month's *American Magazine* as a means of reducing direct taxes and of winning the war. "Every ticket would be a contribution to victory," writes Mr. Sabath. This dual appeal to personal self-interest and to patriotism and idealism will win the support of many thoughtless people. The superficial plausibility of his arguments together with the recent increase and spreading of race-track gambling indicate the necessity for our being on the alert. The responsibility for opposition will rest largely upon the Protestant churches.

Mr. Sabath claims for his plan that "it offers the opportunity of winning for a one-dollar investment as much as \$62,500 in cash or \$125,000 in War Certificates." He does not refute the charge, which he says will be made, that this means "putting the Government into the gambling business." He attempts to discount it on the grounds that "methods we would not think of employing under peace conditions may become necessary in war."

The point at which his argument becomes somewhat embarrassing is his jibe at the people who object to his plan on moral grounds but who "approve and applaud" when their pastor "raffles off a patchwork quilt for the benefit of the church roofing fund." Such gambling does not occur often in Protestant churches; but it does happen. And to the extent that gambling methods are justified by the good causes to which the proceeds are applied the opposition to a government lottery is undercut.

The Royal Commission on Lotteries and Betting, which closed its investigations in England in 1933 when the country was suffering from the depression and large sums were being drawn out

of it by the Irish sweepstakes, opposed a national lottery. The following position of the Commission's report is worthy of special note:

"Further, any proposal to institute lotteries in aid of good objectives gives rise to a dangerous confusion of motives, which is apt to conceal the real nature of the undertaking. The arguments against lotteries, from the social or economic point of view, apply with equal force, whatever the destination of the profits. If the lotteries are undesirable as a means of raising revenue for the State, they do not become desirable when the proceeds are devoted to charity. The real motive behind the purchase of a lottery ticket is the desire to participate in a gamble, in the hope of personal gain. Yet many people who take tickets in a lottery promoted for the sake of charity find little difficulty in persuading themselves that their motive is unselfish. The confusion of motive which is inseparable from such a lottery is a most insidious method of encouraging and extending the gambling habit."

Neither our churches nor our government can afford lotteries.

### *Maintaining the Christian World Fellowship*

As the BULLETIN goes to press Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, has just reached home after a six weeks' visit to the Continent of Europe in the interest of strengthening the ecumenical fellowship of the Church. While in Geneva he participated in an important consultation with Continental members of the Provisional Committee of the World Council of Churches concerning its present service and its future organization.

One of the main subjects considered was the development of a coördinated plan for the reconstruction of Christian institutions in those countries which have suffered most from the war. The next issue of the BULLETIN will carry a full report of Dr. Cavert's observations of the situation in European Christianity.



# "The Church Went to the People"

*Portions of a Report by The Bishop of Worcester,  
Dr. Wilson Cash*

ON September 3, 1942, a National Day of Prayer was observed for the first time, during the present war, on a week day.

In the Diocese of Worcester a simple plan was evolved for the observance of this day, the main idea of which was that the Church should go to the nation. The Rural Deans met the Bishop beforehand to discuss the arrangements, and it was agreed that the clergy should be asked to go to the people wherever an opening could be found, in factory or farm, in church or home, in theatre or cinema. The Bishop wrote a short letter to the lay people of the Diocese, appealing to them for help, and a letter appeared in all the secular papers of the County signed by leading ministers of the Free Churches and the Bishop.

A special form of service had been drawn up for the occasion, which it was hoped might be of use in factories, and farms and other such centers. The reports all show that it was extensively used. 25,000 copies of the service paper were distributed and most of them were taken away by the people, who asked if they might keep them.

Laymen who were appealed to for help said "You are beating at an open door. This is long overdue." The Mayor of one large town said "We have long waited for the Church to come to the people and you will find a great response from us all."

On the Sunday before September 3, special sermons on prayer were preached in most of the churches, and intercession services were held as a preparation on each of the three preceding days, Monday to Wednesday.

Before September 3, the clergy called on the heads of munition works, factories, cinemas, etc., and invited their coöperation. In some cases the matter was referred to the work people themselves to ascertain whether they would welcome a service. The reports show that where this was done, the men demanded that services should be held at their works, and in a number of cases they not only took an active interest in the service but led the way in initiating these gatherings. Tribute should also be paid to the directors or managers of these centers.

Fears were expressed before September 3rd lest such services should be unreal. It was felt by a few of the clergy that it would not be possible to secure the right atmosphere or any spirit of worship amid the din of factories and the strains of the work. This fear was expressed more particularly in regard to the proposed services in cinemas. The reports supply a complete answer to this fear, and without exception they show that in

factories and other works the atmosphere was good. The men were as reverent as in Church and entered into the prayers with obvious sincerity. In regard to the cinemas the reports are equally encouraging and show that large cinema audiences were hushed and reverent throughout.

It has not been possible so far to tabulate the number of services held, but it must have been many hundreds. The whole diocese did go to the people. More people sought God in prayer that day than for a very long time past.

In the villages the response seems to have been just as genuine and spontaneous. Many services were held on farms and in cottages and in some cases in inns.

Here is an extract from a report "All the Council and Church Schools had services and there were four open-air services. There were 66 services altogether, including those in church." This report goes on to say "You will be interested to hear that we are forming a United Christian Council and through it we hope to continue in some form short services in the cinemas on Sunday nights, and something in the factories if possible."

One report says "Nineteen factories in the parish had services, three cinemas and one hippodrome." The report continues "The clergy were asked why they did not more often have this kind of thing. I attribute much of the success to (1) the days of preparation, and (2) the form of service supplied."

The above are but a few extracts taken from many reports. Everywhere there was spiritual awakening and blessing, a spirit of true worship and heart searching, a desire to turn to God and a sincere desire to pray. The question now arises as to how this day of prayer may be followed up. It is important that we keep in touch with the lay people in all this and enlist their further support. When the whole question has been aired, I hope to gather together a conference on the subject of how we, as a diocese, can continue "to go to the people."

---

## New Pamphlet on the Home

With the coöperation of the Commission on Marriage and the Home, its secretary, Dr. Leland Foster Wood, has prepared a pamphlet giving a constructive interpretation of sex for young people—"Sex, Love and a Home."

This has been prepared in response to many requests for something which pastors, parents and teachers could use with their young people. It can be used either for private reading or as the basis for a discussion group. Its three chapters are entitled: Sex and Complete Living, Sex Practices Judged by Effects on Self and Society, and



Sex, Character and the Future of Marriage.

It recognizes the pressures for the lowering of moral standards in wartime and gives reasons why such standards should be maintained on the highest level because the values of love and family life cannot be pro-

tected in any other way.

Copies may be secured at 10 cents by writing to the Commission on Marriage and the Home, 297 Fourth Avenue, New York. Quantity rates also are available for denominational educators, pastors and other leaders.

## Training for the Ministry in War Time

*Portions of an address delivered at the opening service of Yale Divinity School on September 29th by the dean, Dr. Luther A. Weigle, President of the Federal Council of Churches.*

THE Selective Training and Service Act provides in Section 5 d:

"Regular or duly ordained ministers of religion, and students who are preparing for the ministry in theological or divinity schools recognized as such for more than one year prior to the date of enactment of this Act, shall be exempt from training and service (but not from registration) under this Act."

On June 22, 1942, the National Headquarters of the Selective Service System released Occupational Bulletin No. 11. It refers to the "shortage of persons trained, qualified, or skilled as regular or duly ordained ministers of religion," and the "shortage of students studying for the ministry in recognized theological or divinity schools"; and in view of these shortages it authorizes the occupational deferment of pre-theological students.

These provisions make clear that the Selective Service Act recognizes the national need for the ministry of religion and for its maintenance by an adequate supply of trained men. The shortage of properly qualified ministers and of students studying for the ministry in recognized theological schools is not a matter of conjecture or estimate merely. The statement of the Bulletin is based in part upon the careful study of the ministry directed by Professor Mark A. May for the Institute of Social and Religious Research, published in 1934 in the four volumes entitled *The Education of American Ministers*, and in part upon a fresh investigation made within the past few months by the Washington headquarters of the Selective Service System.

The shortage is of ministers who have the full educational qualifications which meet the standards of ministerial training recognized alike by the government, the leading denominations, and the theological schools. These standards require graduation from a four-year course in a college of liberal arts leading to the B.A. degree or its equivalent, followed by graduation from a three-year course of professional study in a theological seminary, leading to the B.D. degree, or its equivalent. Professor

May's study showed that, excluding the Negro churches which have a lower educational standard, not more than 35 per cent of the ministers serving the white Protestant churches have the full educational qualifications, and that 45 per cent of the white Protestant ministers are neither college nor seminary graduates. He estimated that in 1926 there were hardly more than 30,000 fully qualified white Protestant ministers in service. The number is perhaps somewhat larger now, but the increase is certainly not great, and the Religious Census taken in 1936 was so defective as to be of little service.

The demand for properly qualified men to serve as chaplains in the Army and Navy falls entirely, thus far, upon this group; for the Government requires men who have had their full college and seminary training. The regulations call for the appointment of an army chaplain for every twelve hundred enlisted men, which means that there will be need for well over five thousand chaplains—it may be more than ten thousand. As these must be drawn from ministers in service, with at least three years of experience in the active pastorate, there is danger that the churches will increasingly be left to the ministrations of relatively uneducated men. The Navy will appoint to the chaplaincy young men just graduating from the seminaries; but here, too, the demand is for men from the educated group.

These facts dispel the illusion that "there are ministers enough." There are ministers enough—too many—who are not properly qualified in point of education for the service to which they aspire. But we have never had ministers enough who have the full educational qualifications which an effective Christian ministry requires. And now the new field of service opened by the chaplaincy of our armed forces creates a demand that strains to the utmost the ability of the churches and the theological seminaries to supply properly qualified men.

The primary responsibility of the Divinity School in relation to the war, therefore, is to do its own distinctive work in the education of ministers, effectively, thoroughly, and as quickly as is consonant with sound educational procedure. It must exercise the utmost care in the selection of students, so that it may not become in any sense a refuge for those whose motive is the avoidance of military service. It should be added, however, that there is not so much danger of this as one might think, for the



man of that type is more likely to seek exemption by direct application for ordination to the ministry in some one of the denominations which do not have embarrassing educational requirements.

The government has in no sense impaired the freedom of the churches, the ministers, and the theological schools. It has not undertaken to prescribe what they should preach and teach; and it has left to the churches themselves the determination of their standards of ordination. But it has unequivocally recognized the nation's need, in this supreme trial, of the ministry of religion. That need is rooted in our history as an American people; it stands out sharply and clearly in the contrast between the ideals of democracy and the purposes of totalitarianism. It is implied in every appeal to conscience; it is manifest in every act of faith that triumphs over the fear of death.

You who are beginning a new year of work in this School are here, not simply because it is your purpose to become Christian ministers, and not simply because you have felt the call of God to that service. You are here also because your country, acting through the local selective service boards, has reviewed your purpose and your qualifications, and has accepted you in good faith as a student in preparation for the Christian ministry. Just as properly qualified young men are now being assigned to study in the medical schools, in order that the

tremendous need for physicians and surgeons may be met, so you have been placed here by your country, in order that the need for educated ministers—less obvious and urgent, perhaps, but no less real—may be met.

In David's years as an outlaw, there came a day when he longed for the joys of home, and said "Oh that one would give me water to drink of the well of Bethlehem, which is by the gate." Then three of the mighty men of David broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and brought it to him. But he would not drink it. He poured it out as an offering to the Lord, saying, "Be it far from me, O Lord, that I should do this; is not this the blood of the men that went in jeopardy of their lives?" When General Allenby captured Jerusalem in 1917, and made it one of his first concerns to secure for the city an adequate supply of good spring water from the hills, he recalled the act of David, and poured out upon the ground the first water to be drawn, in grateful, solemn recognition that it had been brought at the cost of men's lives. So, too, with our days here. They are precious water for which the lives of men are daily in jeopardy, and daily given—the lives not of strangers, but of our own sons and brothers and friends. Surely we will not expend these days lightly. We will scrupulously devote them to the high service of God and man to which we are called.

## Plans for Biennial Meeting of Council

THE definite schedule for the Biennial Meeting of the Federal Council at Cleveland, Ohio, has been completed. The Council will meet for four days, December 8-11 inclusive. The first two days will be devoted to reports of the work of the churches and to discussion of the wartime responsibilities and program, in joint sessions with other inter-denominational agencies. The last two days, the 10th and 11th, will be devoted to separate sessions for Council business transactions.

The Home Missions Council will be meeting December 5-9 inclusive; the United Council of Church Women, December 5-10 inclusive; the Foreign Missions Conference, December 5-10 inclusive; the United Stewardship Council, December 7 (tentative); and several committees of the International Council of Religious Education will meet on dates yet to be determined. All these agencies will participate in the joint sessions on the 8th and 9th.

Ministers participating in these meetings will be placed in Cleveland pulpits on Sunday morning. On Sunday evening there will be services of ecumenical worship in the Cleveland churches.

In the united sessions on December 8 there will be consideration of the wartime emergency services of the churches and post-war reconstruction, "Religion's Place in Education in a Democracy," "Comity and Coöperation," and "The Spiritual Aspects of Race and Culture." On Wednesday morning there will be parallel seminars on the subjects presented in plenary session the preceding day. In the afternoon a plenary session to hear an address, and the report on the State of the Church which will be submitted by Prof. John Bennett of the Pacific School of Religion. On Wednesday evening a plenary session will receive the report of the Committee on the Study of Closer Relationships of General Interdenominational Agencies.

The two-day business sessions of the Federal Council will take action on the report of the Committee on Closer Relationships, receive new members into the Council, elect officers for the next biennium, take action on constitutional and organizational matters, and in general formulate the policy and program of the Council for the coming biennium. Action will be taken on recommendations coming from the sessions of the first two days.



# The Ecumenical Church and an Enduring Rural Life

JOHN H. REISNER

*Agricultural Missions, and Christian Rural Fellowship*

(*Editor's Note:* This is one in a series of articles originally prepared for the Christian World Mission Convocation in Cleveland, Ohio, Dec. 6 to 10, 1942, now postponed. It deals with a subject of importance to the Church at large.)

UNLESS we can make rural America Christian there is little hope for a Christian America. Our city churches are even now largely dependent on the evangelized flow of members from the rural churches that nurtured them, just as the maintenance of our city populations depends on the flow of population from the rural areas.

This statement is true also of the younger churches (those recently established in mission lands) and of the city life of the nations in which these younger churches are being established. The culture of our cities may flow toward the rural areas, but life itself never does. The cities are dependent on the rural families for their continuing life stream. Rural areas produce life; the city destroys it. This is a universal phenomenon.

The people of today's world are fundamentally rural. In many countries, such as China, India, Africa, Russia, the people are overwhelmingly rural. So are the Protestant churches. Even in the United States two-thirds of the Protestant churches are found in the open country, the villages, or the rural towns. The percentage is larger in China, Korea, India, Africa, and in many other homes of the younger churches.

But it is in the rural areas, by and large, the world over, where we find the greatest concentration of poverty and economic insecurity, illiteracy, and cultural lag. The lethargy of many rural churches not only reflects the influence of these adverse environmental factors but the accompanying deficit of adequate leadership, and the lack of ideals and programs adjusted to the needs of family and community life. Organized Christianity in recent decades has been dominated by urban ideals and a middle-class culture. In all lands Christianity must much more consciously identify itself with life of the land and the primary groups of populations so intimately related to rural life. And enduring rural life must ultimately rest on true religion and high ethical foundations as well as on just economic standards and satisfying cultural and social experiences. The very life of the Church is involved in assuming a large share of responsibility for these objectives.

In the first place, the Church must provide *Christian ideals for agriculture and rural life*. This will also involve interpretation of and emphasis on the religious and spiritual values that inhere in the processes of agriculture and of rural life. The daily experiences of the farmer and his family must be more definitely related to worship. The sense of vocation must be restored to the farmer and kept true to the purpose of God for his people. A sense of stewardship for the land must be instilled in all who cultivate it. A responsibility for maintaining its productivity for future generations must be awakened. Exploitation and destruction of the soil must be recognized not only as a crime against society but as a sin against the Creator. Reverence on the part of the people for the earth and its resources must be recovered. The farmer's utter dependence on divine bounty must be recognized.

These truths need especially to be stressed by the Church in the nominally Christian industrialized countries. Here in the United States and Canada and Great Britain we have secularized, industrialized, and commercialized agriculture to such an extent that money profit alone determines its success or failure. More and more, agriculture is being organized on a commercially profitable basis without regard to the social consequences of such a policy. The Church has largely surrendered its interest in agriculture to various agencies for the federal and state governments, to our agricultural colleges and experiment stations, to manufacturers of farm machinery and commercial fertilizers, to a secular farm press, to great financial organizations, and to politics. Its voice is only feebly heard in the land, if at all. This is a strange phenomenon in Christendom, for agriculture depends primarily on the operation of divinely appointed recreative processes, and remains the one immutable good.

But agriculture is no longer a local or national matter. International commerce and trade have brought the rural communities of the world into closer relationship and often into competition. The amount of wheat grown by farmers in the United States and Canada affects the wellbeing of the farmers of India and China. The increased production of cotton in Brazil, Uganda, India and China (before the war) decreases the demand for cotton grown by our Southern farmers. The Dutch for many years held a monopoly on the production of quinine, controlled the price, and this limited its use. American



poultry interests controlled so far as they could the importation of egg products from China.

The ethical implications of agricultural production and distribution are both national and international in scope and tariff walls and subsidies offer no Christian solution to the problem. Has the Church no responsibility for the ethical standards of agriculture? An enduring rural life demands such an ethical basis. It is a duty of the Church not only to help its farm membership understand the ethical implication of its daily work, but also to interpret the ethical standards by which the whole of agriculture must be carried on.

In the second place, the Church must *view in a more realistic way the significance of rural and especially farm families*. "Land is the foundation of the family and the family is the foundation of the state." In the same sense it is equally true that the family is the foundation of the Church. Christian rural homes and families are not only helping to maintain the membership in our city churches, but are providing a disproportionate share of our religious and church leaders. This is true also of the younger churches. Families, like plants, must have good rootage. Rural families find this rootage in the land and in the community. As population is concentrated in cities, families lose their rootage, fail to reproduce and in a few generations die out. Church families are no exception to the rule.

Theodore Roosevelt, in setting up the Country Life Commission in 1908, truly observed, "If there is one lesson taught by history, it is that the permanent greatness of any state must ultimately depend more upon the character of its country population than upon anything else. No growth of cities, no growth of wealth, can make up for loss in either the number or the character of the farming population. . . . No nation has ever achieved permanent greatness unless this greatness was based on the well-being of the great farmer class, the men who live on the soil; for it is upon their welfare, material and moral, that the welfare of the rest of the nation ultimately rests." All this applies equally to the strength and welfare of the ecumenical Church.

It is well to remind ourselves of these fundamental facts because much of the leadership of the Church—those responsible for ecclesiastical policy and administration—has been drawn into the currents of urban life. They are more accustomed to city streets than to country lanes. Likewise it is true that a major share of missionary activity around the world has centered in the cities in schools, colleges, hospitals—except that the majority of the younger churches have been established in the villages and country towns. Wise planning demands that the nurture of the homes representing our rural churches be given a priority in the years ahead.

In the third place, the Church must *find a larger place in the total life of the community*. We must acknowledge

the fact, in true humility, that too often in our own nation the churches are a divisive rather than a cohesive influence. Some way must be found to solve the problem of the "over-churching" of some communities and the "under-churching" of others, to say nothing of the problem of competition. Fortunately this problem is almost wholly lacking among the younger churches. The recent interest on the part of the younger churches and the missionaries associated with them in a comprehensive approach to village life is full of promise. No aspect of community life can be beyond the definite concern of the Church if we believe that God is both Creator and Redeemer of all of life. The economic basis of the community, its health, education, recreation, its social life, must come under the influence of the Church, for these are all essential materials in building the Kingdom of God on earth. A consciousness of community will make us conscious of God in everyday living.

The rural church, the rural home, the rural community, the land on which they are established and the agriculture by which they are nourished are the foundation stones of an enduring life. The Church must not only continue to serve in the ways of the past but must assume new responsibilities of interpretation of rural life, of demonstration of Christian ideals and practices and of coöperation with all the agencies contributing to a satisfying and enduring life on the land in the rural areas of the world.

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## Neenah-Menasha Seminar on Worship

On September 20 and 21 these two Wisconsin communities began their year's activities with an outstanding Seminar on Worship. The program opened with a Service of Ecumenical Worship which packed the Menasha High School auditorium with 1100 people, and at which the address was given by a layman, Prof. Clark G. Kuebler of Northwestern University. The program was concluded on Monday evening with a Hymn Festival directed by Prof. Alvin F. Brightbill of Bethany Biblical Seminary, Chicago, at which there were present 900 people.

Two special features of the Monday program were a laymen's luncheon of 170 men in which the local service clubs united, and a women's afternoon meeting of 300, which considered "Worship in the Home," under the leadership of Dr. L. Foster Wood of the Federal Council of Churches. Other visiting leaders participating in the program were Rt. Rev. Harwood Sturtevant of Fond du Lac, Wis., Rev. Clarence Seidenspinner of Racine, Wis., and Rev. Deane Edwards of New York. The local committee, which organized community interest in an unusual degree, was headed by Mr. S. N. Pickard of Neenah.



## Race Relations Work Accelerated

THE twenty-first annual meeting of the Council's Department of Race Relations was held at Riverside Church, New York, on October 8. The meeting agreed that the educational processes of our religious organizations are sound and effective. But with all of their effectiveness, it was asserted, the tempo of our action must be quickened in matters of race relations in order to keep pace with other elements of our changing social order. Racial conflict has never before been dramatized to the extent that it is at this moment, and the churches are "on the spot."

Among leaders of the morning seminar discussion was George M. Johnson, Assistant Executive Secretary of the President's Committee on Fair Employment Practice, who expressed the opinion that church groups by their very nature have the primary responsibility for doing more about the problem of discrimination; and FEPC would be greatly strengthened in all of its investigations and program if within communities it might be aided by a larger number of church people. What FEPC has had to face in communities is the accusation of a government agency coming in to do what the government is not doing at its own headquarters. That has implications according to Mr. Johnson, that apply to our segregated churches as well.

In his picture of the resources in Negro church denominations, Rev. Marshall L. Shepard of Philadelphia emphasized the need for merging the various Negro church denominations and the effectiveness of more publicity for Negro and white churches that have broken down color bars in their membership.

At the luncheon session Rev. Guy E. Shipler, editor of *The Churchman* and Mr. Walter White, Executive Secretary of the National Association for the Advancement of Colored People, gripped the assembly with a picture of our present situation, the ideals at stake, and remedies that may be applied through church channels.

"What has been preached through the churches in all ages has seemed idealistic," stated Dr. Shipler, "but the world is coming to see that it is really practical and is all we have for survival. What has happened on the world canvas we see as being on the one hand a standard of Christian ethics and on the other the Nazi gangster standards. It is being demonstrated to us on this world scale that civilization cannot go on groping on the basis of false standards; and we are turning to what was formerly looked upon as being only idealistic as being the outstanding *realism* of the world. . . . In our own situation of race prejudice I am more concerned for my own race, the white race, than for the Negro. A people cannot

survive and endure in its soul the hell of race hatred and discrimination."

Dr. White emphasized his opinion that the responsibility of our churches is definitely larger and more urgent than ever before. "This is no longer a question of white people doing something out of the bigness of their hearts; it is a question whether the white world has enough intelligent self-interest to practice as well as to talk about democracy so that democracy may survive," said Dr. White.

In presiding over the luncheon session Prof. Clyde Miller of Teachers College, Columbia University, made the statement that the "conditioned mind" of America's majority race has made it difficult for more rapid breaking down of race prejudice, and in that situation the Church has the responsibility and opportunity of this generation.

Other participants in the day's sessions included Rev. Samuel H. Sweeney, minister of St. Mark's Methodist Church, New York; Mrs. Lucius R. Eastman, co-chairman of the department, who presided over the morning and evening sessions, and Mrs. L. W. Kyles of Winston-Salem, N. C., who presented the recommendation from the Educational Committee.

In a statement presented by a special Committee on the Educational Approach to Race Relations, there was definite recommendation that the segregated church in America is a vital drawback to the fulfilment of the responsibility of the churches as an American institution, and that a long-range plan for its stimulation should be recommended to every community in the country in the interest of interracial justice and real Christian democracy. The recent increase in lynchings and in community disorder lends an obvious urgency to this proposal.

In a business session Dr. George E. Haynes, Executive Secretary of the department, reviewed its work for the year, pointing out specific accomplishments in breaking down discrimination in communities and in enlisting increasing interest of church people in the demands of the present war emergency. Outstanding among these accomplishments are the expansion of Southern rural work (in coöperation with the Home Missions Council of North America), with religious extension workers in Georgia, Alabama, Mississippi, and Tennessee; coöperation with government in legislation affecting racial minorities, employment, social security, etc.; close support through church channels given President's Fair Employment Practice Committee; coöperation with the Christian Commission for Camp and Defense Communities and the Home Missions Council in programs affecting racial minorities in both camp and industrial communities.



# Religious Films for Service Men

**G**OOD religious films that would appeal to the men sound like the answer to a chaplain's prayer"—Thus wrote one of the more than 200 Army and Navy chaplains who have requested the Religious Film Association to send them copies of its catalogue.

Many others have written in a similar vein: "There is no doubt in my mind that a great blessing would be derived from the showing of such films." "Our post is located some distance from any city of size . . . the boys are begging for something to occupy their minds." Requests from foreign bases are particularly challenging: ". . . 500 miles from any town . . . no churches . . . no entertainment . . . any suggestions will be greatly appreciated." ". . . have just finished showing . . . the first motion picture . . . in the past six months . . . In order to maintain the high level of morale to which this picture has helped these men attain, I would like to have more pictures."

The funds available to most of these chaplains are for the most part very limited, sufficient to pay transportation charges on films, but not large enough to pay rental fees. In addition, the chaplains, particularly those connected with tactical units, are constantly being moved from place to place. As a result, the usual methods of film distribution do not meet the needs of the chaplains. The Religious Film Association, therefore, set about devising a plan which would solve this problem.

It appeared that the problem of distribution could be solved if the films were made available to a camp as a whole for a period of time, during which all the chaplains in the camp could make use of the films. This would avoid the risk of sending films to an individual chaplain who might have moved by the time the films arrived. After the chaplains in one camp had finished with the films they would be sent on to the next camp.

The Religious Film Association then secured the consent of a number of producers and distributors to supply films on the basis of a lease for the duration of the war. This would cut the cost per showing to a minimum. At the same time it would require some central agency to take responsibility for the films and for raising the money to pay for the leases.

The next step was to determine the practicability of the plan. The Religious Film Association with the approval of the Chief of Chaplains, therefore set up an experiment at Fort Meade in Maryland. The immediate purposes were to determine the reaction of the men to the use of religious films, the ability of the chaplains to use films constructively, and the feasibility of distributing the films among the chaplains from the office of the post chaplain

(where they would be deposited for a given period of time).

Out of twenty-seven chaplains in the camp, seven volunteered to participate in the experiment. A schedule was worked out so that each of the chaplains would have an opportunity to use a film once each week for six weeks.

Although the schedule was disrupted by maneuvers, the post chaplain, Lieutenant Colonel F. C. Reynolds, wrote, "We have been using the films more than was indicated on the schedule . . . Our chaplains are very much pleased with these films, the attendance is on the increase, and the influence on the men is very good."

With this evidence in hand, the R. F. A. is now offering church agencies the opportunity of supplying the needed films. The plan was recently presented to the Committee on Visual Education of the International Council of Religious Education. The committee not only gave its approval but voted to have the plan circulated among denominational executives responsible for the disbursement of funds for the camps. The committee further requested that these executives be asked to earmark certain of their funds for the lease of religious films and that this expenditure be made through the newly organized Service Men's Christian League.

The League has evidenced interest in the project as a practical means of providing religious education for the men in camps—and in a form in which it will appeal to them. There now seems to be a good chance that the chaplain's "prayer" will be answered.

## A Spiritual Almanac for Service Men, 1943

This unique devotional booklet for service men will come from the press about the middle of November, according to the announcement of the Christian Commission for Camp and Defense Communities which has been at work on the volume for months. It will contain 160 pages attractively bound and of suitable size for pocket use.

This will be different from most of the devotional booklets already available and the Commission feels that it will have an unusual type of appeal. The material is based on the framework ordinarily used by the typical American almanac. The first one-third of the book constitutes the almanac calendar and the last two-thirds is made up of interesting and helpful devotional material which will include prayers, a group of hymns, devotional selections, Biblical passages, statements of faith, patriotic utterances, and other material relating to the Christian life.

The booklet was begun by Dr. William Chalmers Covert of Philadelphia. After his death the work was



taken up by Prof. Gaius Glenn Atkins. Many others have coöperated in the preparation, including members of the Federal Council's Commission on Worship.

It is suggested that this booklet will be useful to both churches and individuals as a Christmas gift.

The retail price of the almanac will be 25 cents. It may be obtained through denominational book-rooms or from the Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York.

### New British Council of Churches

"The British Council of Churches cordially thanks the Federal Council of Churches for its most welcome telegram and sends a special message of Christian greeting in return. It prays that as our two nations have been brought more closely together under the stress of war, so the churches of both lands may be enabled to work together in ever closer harmony with one another and with the churches of the whole world for the upbuilding of Christ's Kingdom in righteousness and love."

This message to the Federal Council comes from the British Council of Churches, which represents the happy consummation of long and careful planning for more effective church coöperation in England. The public life of the Council was inaugurated on September 23rd at St. Paul's Cathedral, London. The public press has carried many of the details of this meeting and noted the fact that the Council is thoroughly inclusive of the non-Roman churches and has a wide inclusiveness in types of service as well. The Council consists of 112 members, 82 of whom are elected by the churches, 10 by various interdenominational organizations and 20 by co-option. There will be two meetings of the entire Council each year. The Chairman is the Archbishop of Canterbury. The General Secretary is Dr. Archibold Craig. The Secretary for International and Economic Relationships is Rev. R. E. Burlingham; for Youth, Rev. H. G. G. Herklots; and for Evangelism (Religion and Life Movement), Rev. George Grieve.

The General Secretary of the British Council of Churches, Dr. Craig, has been invited by the Federal

Council of Churches and the Joint Executive Committee to come to the United States in the near future.

### Resettlement of Japanese Americans

A number of Japanese Americans from the War Relocation Camps have already been released and are at work in civilian life. According to the reports received from employers, their service is highly valued and the government agencies involved are pleased with the progress being made. The committee for the resettlement of Japanese Americans, sponsored by the Home Missions Council and the Federal Council with the coöperation of the Foreign Missions Conference, has organized with Dr. Hermann N. Morse of the Presbyterian Board of National Missions as chairman and with George E. Rundquist as executive secretary. The committee is opening an office at 297 Fourth Avenue, New York.

Since the last issue of the BULLETIN went to press the situation has changed so that now Japanese who have been approved by the War Relocation Authority and the Federal Bureau of Investigation may be resettled for useful employment anywhere outside the Western Military Area except in a few specified restricted zones. The Eastern Military Area, including New England, is now included in the territory available. Otherwise, the situation continues as it was described in the last issue of the BULLETIN.

Correspondence with regard to the enterprise should be directed to Mr. Rundquist at the above address. Definite employment should be in prospect before inquiries are initiated.

Mr. Rundquist has recently accompanied Mr. Thomas Holland of the War Relocation Authority on a visit to several cities in the Middle West. Where there are organized and effective councils of churches the process of preparation for the promotion of the resettlement program is facilitated. It is suggested that those interested in providing employment in communities where such councils of churches exist should consult with the officers of those councils before writing to national headquarters.

### Christmas lore

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## Conference on Christian Family Life

The Conference on Conserving Christian Family Life in War Time was held in Chicago, September 24-26, at the LaSalle Hotel, under the auspices of the Inter-Council Committee on Christian Family Life, representing the International Council of Religious Education, the United Council of Church Women and the Commission on Marriage and the Home of the Federal Council of Churches. Attendance was on invitation and the conference was exceedingly well supported in numbers and in interest. The purpose of the conference was to enable national and field staff members of denominational and interdenominational agencies to consider with selected local church and social workers changes and improvements which are required in the Church's program to meet the family needs accentuated by the war, to take into account the function of the family in Christian nurture as this affects pastoral work, religious education, and the relationship of church and home, and to inquire what can be done to curb destructive influences which threaten family life.

The first day was given to “The Minister's Responsibility for Family Life,” under the leadership of President Harry Cotton, Dr. Harold Case, and Dr. Roy A. Burkhardt. Symposia dealt with “The Premarital Counseling Program,” with “Using and Creating Community Resources for Serving Family Life” and with “Family-Centered Parish Programs.”

On the second day, under the leadership of Dr. Regina Westcott Wieman and Dr. Harold L. Bowman, consideration was given to “The Christian Family in a Militarized Economy,” “Children in a Democracy at War,” and “The Deeper Sources of Family Security.”

Dr. C. A. Bowen, editor of *The Christian Home*, presided on the closing day. Harry C. Munro of the International Council of Religious Education presented a challenge in his paper, “Our Curriculum Blind Spot.” He found it necessary that the entire curriculum of religious education be reorganized to take account of the significance of the home for Christian nurture. Available resources for educational and devotional programs in the family were analyzed by experts in the adult, youth and children's fields.

It is expected that the unusually valuable material presented in this conference will be published in book form under the title “Conserving Christian Family Life in War Time.”

The world at its worst needs the family at its best. Homemakers need to be inspired and guided and pastors and teachers need to be helped to provide more adequate programs of education for family living, both for homemakers and for young people. The ministry, the medical profession and other leaders must make their full contribution in family guidance. Churches and other community agencies should work together with full mutual appreciation.



# • News of State and Local Cooperation •

## Christian Ministry to Service Men

The Department of Christian Ministry to Service Men of the Council of Churches and Christian Education of Maryland-Delaware served 43,600 service men from September 1, 1941 to September 1, 1942. The type of this ministry is partially indicated through the following summary furnished by Rev. Ben F. Wyland, the Liaison Chaplain:

5000 reached at Sunday Church Services  
4950 at week-end church parties, dinners and dances  
4750 house furnishings for 19 company houses  
7302 free sleeping accommodations furnished by churches, including Sunday morning breakfast  
4000 Church Home Hospitality Sundays  
3900 at Church Clubs  
8500 by the Federated Music Clubs of Baltimore

5200 at Two Church Information Desks

Additional areas of service included: helping the chaplains; Red Cross disaster preparedness and relief work; lending a helping hand at the Merchant Marine; providing flowers for soldiers in hospitals and administering locally the use of religious films.

## Lecture Series for Social Workers

Chicago has announced a series of conferences for social workers and ministers under the joint sponsorship of the Chicago Church Federation and the Council of Social Agencies of Chicago. The lecture discussions will have as their theme, "The Minister and Social Worker Facing the Effects of War." The series has been announced for four consecutive Mondays, beginning with October 26, and will include the following topics: "The Church Facing Its Task Today"; "Family Disruption in War Time"; "War Pressure and Mental Health"; and "War Tensions and Human Rights." Both ministers and social workers will share in the leadership.

## Christian Youth Facing the Future

The Provisional Committee of the Christian Youth Council of Massachusetts has announced plans for the first state-wide youth conference on the theme, "Christian Youth Facing the Future." The reasons given for the calling of this conference

were stated in these terms: "To secure cooperation for an 'all out' Christian youth program of action in Massachusetts communities; to take action to enlist the unchurched youth of the state in Christian youth activities; and to share the inspiration of a gathering of 2000 or more Christian young people." The Conference will be sponsored by the Massachusetts Council of Churches.

## "Go to Sunday School and Church Day"

The Missouri Council of Churches has designated November 1 as Missouri "Go to Sunday School and Church Day." This day, the *Missouri Church News* states, should be considered as a climax of a rally period including Religious Education Week, Rally Day, World Communion Sunday, and in some communities the Community Christian Mission.

The objectives for 1942 were: (1) to reach every person with Christian teaching, as a part of the United Christian Education Advance; (2) to strengthen Sunday School and church attendance; (3) to put on a more worthwhile program for this special day; (4) to tell something of the work being done by the Missouri Council of Churches, representing Protestantism in cooperative work; and (5) to give an opportunity to all to share in reaching the unreached through an offering.

## Teaching Religion in Public School Considered Legal

A special committee, under the chairmanship of Dean Carl Agee, of The Bible College, Columbia, Mo., has conducted a study concerning the legality of teaching religion in the public schools of Missouri. Many persons including ministers, educators, lawyers and laymen were interviewed. The investigation showed "It is unconstitutional to teach sectarianism or denominationalism in the public schools of Missouri. It is legal to teach the great body of religious history, literature and ideas common to Jews, Protestants and Catholics which constitute the foundation of democracy."

## United Community Church Canvass

Thirty-one churches in New Haven, Conn., have approved the plan for a simultaneous Every Member Canvass on Sunday, December 6, 1942. The slogan adopted is "Keep Them Ringing—the Church Bell and the Liberty Bell." General publicity will be provided by a central committee in the form of newspaper releases, radio broadcasts, printed fliers and "Keep Them Ringing" stamps. The participating parishes will provide their own parish publicity, arrange such meetings for canvassers as may be desired and in general conduct their own canvasses in their own way.

## "Released Time" in Chicago

Forty public schools and one hundred churches now cooperate in the Chicago elementary Week-Day Church Schools. A special committee of the Department of Christian Education furnishes the unifying core of extensive neighborhood organizations behind this enterprise. Chairmen of neighborhood councils are members of the special committee which builds the budget and allocates it to the participating units, oversees the expenditures, assists in promoting classes in new areas, and determines principles and policies for the rapidly expanding movement. Miss Winnie Plummer is the Director of the Week-Day Church Schools.

## Christian Youth Council Purpose

The Christian Youth Council of New York City has adopted the following statement of purpose for its work: "All the youth of the city will become dedicated and effective Christians if, while maintaining all their essential differences, the Christian youth groups work in fellowship with each other to present the Christian message in such a living way that it will demand the loyalty of every young person."

## Massachusetts Establishes An Editorial Board

*Bay State Church Life*, the monthly publication of the Massachusetts Council of Churches, is now being issued under the direction of an Editorial Board consisting of Correspondents in strategic areas of the State. The new Editor is the Rev. Kendig Brubaker Cully, Ph.D., minister of the Melrose Highlands Congregational Church, Melrose. Other members of the Board include Rev. Ward J. Fellows of Lynnfield Centre, Rev. Dr. Myron W. Fowell of Worcester, Rev. Thomas E. Pardue of Hyannis, Rev. Roy M. Pearson of Amherst, Rev. Walter B. Wiley of Pittsfield, and Mrs. Roberta Mountford Benedict of Lowell. It is planned to have a comprehensive news coverage of inter-church activities throughout Massachusetts in each issue.

## To Relinquish Service in Buffalo

The Executive Secretary of the Buffalo Council of Churches, Rev. Ross W. Sanderson, has announced his resignation, effective December 31st. In his personal statement he said: "New occasions teach new duties and new opportunities make new leadership desirable." The cooperative work of the churches in Buffalo has grown greatly under the administration of Dr. Sanderson. Not only locally but nationally he has given unstintingly of his time and energy and rich experience to making the ecumenical Church a greater reality in the local community.

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# • Among the New Books •

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This is a choice devotional booklet. It contains ten weeks of daily devotional material, each week being based on one section of the *Statement of Faith* of the United Church of Canada. As the fore-

word says, "The things that are most readily and most profitably turned into prayer are the great things of our faith." In this booklet a masterly piece of work has been done in presenting profound spiritual truths in devotional form. It is both a course in Christian belief and a stimulus to daily fellowship with God through Christ. The booklet is the work of five

men, each of whom has been responsible for certain sections. The topics discussed are fundamental, the comment stimulating, and the prayers beautiful and pertinent. It is a booklet of unusual worth which should be widely used in the United States as well as in Canada.

D. E.

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## The Christian Church and the Soviet State

By SERGE BOLSHAKOFF

Macmillan. 90 cents.

Not long ago the reviewer met Ambassador Litvinoff at a conference and observed to him that there was a considerable body of Americans who would be more ardent in their moral support of Russia if they felt sure about freedom for religion in the Soviet Republic. Mr. Litvinoff replied: "That position has been made clear more than once," to which the reviewer had to dissent.

In *The Christian Church and the Soviet State*, Serge Bolshakoff endeavors to summarize the problem. Historically, on the one hand, the Russian Church before the revolution was controlled by the Czarist State, while, on the other, the Bolshevik party now controls the State and is pledged, by its program, to "uproot religion altogether," and establish "a godless State." Yet Russian Christianity has survived twenty-four years of this godless State.

While the Soviet Revolution "constitutionally" separated Church and State, it imposed rigorous restrictions on the Church, and the younger generation has been educated in the godless school.

In the eighteenth century the Church had power and wealth, with spiritual activity and social influence. But a multitude of its members were but "purely nominal churchgoers" and the clergy became a "caste." The Church, controlled by the State, became involved in "bureaucratic activity," became secularized, and its institutions became state bodies.

Opposition to state control developed and,

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passing on to the twentieth century and the troubles of 1905-07, there was an effort to convene a reforming All-Russian Church Council, which failed. Meanwhile a number of evangelical Free Church bodies multiplied, the political oppression of which led them to hate both Orthodoxy and the State.

In 1917 the Russian monarchy fell, the subsequent Revolution and the Bolsheviks appeared. In 1918 they struck at the Church and Patriarch Tikhon condemned them as monsters. The famine of 1921 offered an opportunity for the seizure of the sacred vessels of the Church and Tikhon was arrested, while groups of church leaders tried to reconcile Christianity with Marxism. As the result, a so-called "Renovated Church" appeared, which still exists as a small minority. The Bolsheviks had split the Church into hostile factions and secured a great triumph. This victory led the Congress of the Bolshevik Party to organize its antireligious propaganda and to demand police restrictions on churchmen.

While at first the Bolsheviks had let the Evangelicals alone, they struck also at them in 1929. An amendment to the constitution permitted godless propaganda, but imposed complete restriction on religious bodies. In 1932 the "Godless Union" numbered seven million members and one and a half million children.

Beginning in 1932, however, the Godless Movement, first gradually, and then rapidly, declined. The younger generation wanted the Church, as "a relic" of past history, to be preserved and the Church itself began to take a different course.

Stalin, once a candidate for the priesthood, probably has never despised the Church as Lenin did, and at one time he sought to insure "the secret collaboration" of the Orthodox Church. He introduced his Constitution in 1936. "The freedom of religious worship (apparently worship only) and of anti-religious propaganda" is assured. Other concessions to the Church followed, and in 1938 "blasphemous plays and films" and "anti-Christmas and anti-Easter carnivals" were prohibited. On the other hand, to pacify atheists, in the same year, priests, monks, and laymen were imprisoned or shot.

As to the outlook, the Orthodox Church starts today with the loss of about one-half its flock, one-third of its parishes, three-quarters of its bishops, 90 per cent of its clergy and 97 per cent of its monasteries, and all its schools and other institutions. But it exists and is extending its borders. It survived because it was purified by persecution. Mr. Bolshakoff believes the outlook of the Church to be hopeful. He

sees reasons why a *modus vivendi* will be arranged between it and the State. There have been signs of a religious revival from 1939 onwards. The State is now obliged to change its policy. Services are being held for prayer for the nation. Since the German advance, godless museums have been closed and churches reopened. No member of the clergy appears among those executed for subversive activities.

Soviet diplomats understand the need of the sympathy of Anglo-American churchmen, and see that they are hampered by the anti-religious elements in the Soviet constitution. But the author believes that any return to persecution is unthinkable and that it is possible that the Church may even Christianize the Soviet State.

All of which, however, leads the reviewer to wonder why Mr. Litvinoff, as a diplomat, gave him so evasive an answer—it was probably because the reviewer irritated him by referring to an annoying problem.  
C. S. M.

## The Hope of a New World

By WILLIAM TEMPLE

Macmillan. \$1.35.

"When Canterbury speaks, the free world listens," it has lately been remarked. This book is little but mighty, filled with great thoughts. It is also replete with frank appraisals of British life, against which the Archbishop makes his pointed suggestions for numerous economic and social changes. "We have turned the bounty of nature to the satisfaction of our greed, with the result that the whole economic system is now upside down." Dr. Temple would exalt the consumer interest—"the consumer is the person whose interest should be supreme in determining the whole process." Although the Archbishop of Canterbury is conversant with questions of land, labor, housing and international economic cooperation, he writes primarily as the religious philosopher and the theologian. He would have men seek first the Kingdom of God and His justice. He discourses in illuminating fashion on the problems of maintaining human freedom in a world of social controls, but it is "God and freedom" that is stressed. In considering evangelism in our time, he says that the usual language of the Church no longer has meaning to many people, but the essential evangelistic appeal never varies. "It is the appeal of Christ on the Cross to all mankind and to each man and woman to be reconciled to God." Now that Dr. Temple's recent remarks on land taxation have made the front pages of the American press, it is to be hoped that all his great teachings will be widely studied by our people.  
B. Y. L.

## Light From the Talmud

By CHARLES L. RUSSELL

Bloch Publishing Co., New York. \$3.00.

The author is a bishop of the Colored Methodist Episcopal Church who has found the study of Hebrew and the truth from the sacred books of the Jews an interesting and fruitful avocation. From the Talmud he has selected samples for those Gentiles who have not taken the time to make a study of the Hebrew language and literature "to such an extent as to be able to get the fundamental principles of the language and a proper appreciation of the Jewish people." He regards the Talmud as "the Mother of Judaism, the key that unlocks to its philosophy and forms of things."

Each of the nuggets of wisdom which he has selected is numbered for easy reference. The following are typical: "He whose life is devoted to God and to the people is truly a righteous man." "If a man has begun a righteous deed, let him finish it." "Woe to the world that has lost its leader." "A liar is not believed even when he speaks the truth." "He who prolongs in prayer will not return void." "Be wise enough to be silent." "A man without a wife is without joy, without blessing, without happiness." "One coin in a bottle makes a loud noise."

Each of these nuggets is quoted first in the Hebrew and then translated. The Bishop has evidently found riches for his seeking.  
G. E. H.

## The Logic of Belief

By D. ELTON TRUEBLOOD

Harpers. \$2.75.

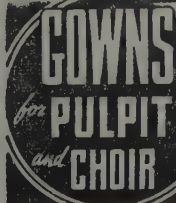
Dr. Trueblood, who is professor of philosophy of religion at Stanford University, has made a comprehensive restatement of the grounds of theistic belief which many will welcome. It is frankly a defense of traditional theistic positions but far from fundamentalist in that it accepts in general the evolutionary view of the organic world. The book might almost be called a polemic against philosophic naturalism which the author defines in such a way that it might be difficult today to get any thoroughgoing defense of the position he sets out to criticize. Naturalism, he says, is monistic, mechanistic, deterministic, behavioristic and subjectivistic. It can be said without any lack of appreciation of Dr. Trueblood's thorough and well-documented discussion that this is a rather arbitrary classification. The reviewer knows many professors of philosophy who call themselves naturalists who are rather pluralistic than monistic, organicist rather than mechanist or be-

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by Winifred Kirkland

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haviorist, indeterminist rather than determinist, and definitely realist rather than subjectivist. Indeed it is doubtful whether the kind of naturalism that Dr. Trueblood demolishes is very often found today in reputable philosophic circles. The mechanistic, deterministic philosophy of the 19th century received a hard blow with the development of relativism in physical science, which has had a revolutionary influence on classic ideas of cause and effect.

However, the author's insistence that phenomena on a given level are never "explained" by reference to phenomena on a lower level and of the "genetic fallacy" which tries to explain everything in terms of its origin is just as valid and important as it ever was.

The problem of evil is dealt with after the traditional pattern and the concept of natural law is discussed in a way congenial to belief in miracle. The critique of the theory of "wish thinking" as an explanation of religious phenomena seems to this reviewer thoroughly justified. F. E. J.

## The Odyssey of a Faith

By BERNARD HELLER

Harpers. \$2.50.

It is reported that when Disraeli was Prime Minister of Great Britain a member of the House of Commons had the bad taste to make a slighting remark regarding the Jewish people. The dignified reply of Disraeli was: "When your ancestors were wandering as barbarians in northern Europe, mine had worshipped in a beautiful temple for a thousand years." Rabbi Heller here presents the history of Judaism by telling a series of episodes spanning 3,000 years. In interpreting Judaism as a faith he deals with all the expressions and aspirations of a people, not only with their religious affirmations. The life of Jesus is portrayed in this book mainly with regard to his relationships with the community of his day. The survival of Judaism is designated as "a miracle of history." The culture and religion of a small minority has succeeded in outliving the views and ways

of many larger peoples. As for the present and the future, Dr. Heller sees the Jew as still capable of transforming sufferings and misfortunes into blessings. Furthermore, in his struggles he is striving "for humanity and freedom." He is still the advocate of "high though unpopular causes." He is still "the servant of the Lord," as Isaiah termed Israel. B. Y. L.

## The Catholic Revival in England

By JOHN J. O'CONNOR

Macmillan. \$1.00.

The number of Roman Catholics in England and Wales has increased from about 60,000 in 1780 to almost 2,500,000 in 1941. Professor O'Connor, who teaches history at St. John's University, writes a treatise that covers only the years 1780 to 1892, the latter year being marked by the death of Cardinal Manning. Although written briefly, this history neglects no important problem, and there is no glossing over of anything, Papal infallibility included. This is a treatment "from the inside." Non-Catholics will especially appreciate the extensive consideration of the adjustments faced by the numerous converts to Rome as a result of the Oxford Movement. The difficulties between certain of the distinguished converts and the older Catholics are well known to all who have read the life of John Henry Newman. This sensitive spirit suffered much anguish of soul in the process of getting acquainted, after his conversion. Protestants will also find "refreshing," perhaps, the frank discussion of the differences of opinion and emphasis among high Catholic administrators. B. Y. L.

## Prayers for Victory: A Book of War-Time Prayers

Edited by G. A. CLEVELAND SHERIGLEY

Thomas Nelson and Sons, New York. \$1.00

This is a book of original prayers gathered from seventy-eight religious leaders and a block of special intercessions by the editor. The list of contributors contains many of the nation's best known churchmen. The foreword asks that all "will say a sincere prayer each day for the working out of God's justice and peace among all men everywhere, enemies as well as friends." The book should prove useful to chaplains and ministers—all who have occasion to lead public worship in these times. Home churches may well add it to the list of devotional materials upon which they draw from time to time for gifts to their own men in uniform.

H. M. F.

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### I Married a Minister

GOLDA ELAM BADER, et al.

All but two of the eighteen contributors to this fascinating book are ministers' wives. The composite portrait of their vocation, their daily lives, and their attitudes is direct and charming, revealing much that those outside the parsonage have long wanted to know about the minister's family and its problems. The spiritual dynamics of this home and of its central personality, the wife of the minister, are stirringly presented here. The pages are by turns whimsical, gay, earnest, practical, and deeply spiritual. \$1.50

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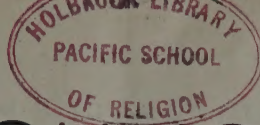
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# FEDERAL COUNCIL BULLETIN

## War Emergency Activities

Publication Office, Utica, N. Y.

*Issued monthly, except July and August, by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA  
297 Fourth Avenue, New York, N. Y.

Vol. XXV, No. 9, Part 2

November, 1942

### ***What Is a Soldier?***

#### ***Fayetteville Answers With Action***

A new definition of a soldier was recently seen displayed on a church bulletin board: "A soldier is one of our boys away from home." That's the way the churches feel about it and they are doing a really magnificent job in trying to create an atmosphere of home in our new camp communities. They deserve a vote of thanks and all the help that can be mustered.

Fayetteville, N.C., is a prize example of the way in which our camp communities are facing up to their new wartime job. Located only eight miles from the largest military camp in the country, which is now a sprawling metropolis that covers some 125,000 acres, Fayetteville's population according to the last census was only 17,000. While Fort Bragg was growing from a peacetime post with about 3500 men to a wartime training camp of over 65,000, Fayetteville, it is true, *doubled* its population but it did not double its resources.

The church in any small Southern community is a pretty important factor and the church, despite its conservatism, has a history of pioneering. Long before the U.S.O. came to town the Hay Street Methodist Church had contributed its downtown parsonage for a "Soldiers' Town Home," an institution which proved so popular that when the U.S.O. clubs did make their appearance, the home was kept by popular demand. A rambling old house with plenty of room for almost anything that a soldier might like to do, from cooking for himself or his buddies a meal in the fairly well stocked kitchen to painting a portrait (as one soldier artist likes to do) in a quiet upstairs room. On a Sunday afternoon the place is thronged with service men singing around the piano, playing ping-pong,

listening to the radio, or "just sitting," an occupation often greatly appreciated, particularly by the soldier recently come from guard duty. The well-filled cookie jars supplied by a committee of church women are often a poignant reminder of home, but the one fact that above others makes the old house a home is the presence of Mrs. Florence Hall Highsmith. Mrs. Highsmith, who directs the home's affairs, is genial, motherly and good-to-look-at. Typical of the service the home renders was a lovely wedding held there recently with an improvised altar with candles, flowers, and all the "fixings," including a wedding cake. It was just the kind of wedding that the couple had looked forward to for five years. A few hours before that they hadn't dared to hope for it, since the soldier's leave was brief. The Soldier's Town Home is now a joint project of the churches of the community, the Recreation Commission and the WPA. To make it possible, the Hay Street Methodist Church has given up plans for a much-needed educational unit.

#### **Church Services**

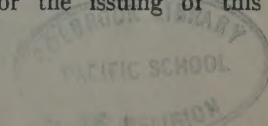
The local churches work on the principle that Sunday morning belongs to the chaplain and his service at the camp. Many of the men do attend morning service in town but it is the evening service that bids them special welcome. A "Soldier Service Broadcast" over a local radio station is passed around among the churches with soldiers providing special music, but every Sunday evening finds a soldier service in practically every church in town. Chaplains at the Fort coöperate, often bringing as many as two hundred boys at a time. The rule, not the exception of late, has been packed churches with people standing even after extra chairs have filled almost every available space. After the evening service, the soldiers

enjoy a "social hour" with the chance to meet some really nice girls and mingle in normal fashion with civilians.

The program of soldier entertainment is considerably more than a sentimental gesture. It is a seriously assumed responsibility to provide counteraction to what the church regards as the destructive forces that gather in the wake of the Army. Law enforcement is important; but in the meantime and all the time constructive forces are needed as well as direct attacks upon specific evils. And that must include, the churches feel, not merely recreation which the U.S.O. and other groups can give but forces that strengthen resolve and give our boys in the Army a sense that there are those who care. One man put it this way: "There are about twenty per cent of the boys in the army who'll indulge in some form of prostitution no matter how good your laws or your enforcement or anything else; there are about twenty per cent who because of their background and training will hew to the 'straight and narrow' no matter what we do or don't do; but there are sixty per cent in between who will go one way or the other depending upon our law enforcement upon the one hand and the quality and effectiveness of the constructive forces on the other." It is this sixty per cent that church groups particularly feel responsible for.

•••

The activities of Washington, D.C., churches for men in uniform and war workers received generous listing in the weekly Recreation Bulletin issued by the Office of Civilian Defense. The Washington Federation of Churches is one of the coöperating agencies responsible for the issuing of this bulletin.





## News For Its Men in Service

The First Christian Church of Fremont, Nebr., Rev. Carl M. Boyd, minister, sends a monthly mimeographed news sheet, *The Ninety and Nine*, to its men in the Army and Navy. Mr. Boyd writes:

"We have some forty in various parts of the world, and have been able to keep in touch with them, and they with each other (for we publish the corrected mailing address of each boy in each issue).

"Our simple plan: Each month we send a double postcard mimeographed to a correspondent of each lad (usually his parents) asking for his correct mailing address and any information gleaned from his letters during the month which might be of interest to his buddies. It is edited, together with other matters of interest concerning the church, and mailed first-class to the boys.

"The paper is sponsored by the Ninety and Nine Class, mostly the fathers of the boys, hence its name."

The September issue of *The Ninety and Nine* carries two long, mimeographed two-column pages of items about each man from the church in service, including mail addresses and notes of information from the man himself or from a correspondent.

News of events in the home church, letters from the men, a greeting from the minister, prayers and poetry are included. There are short articles on "Christ's Teachings on Prayer," with Scripture references, and on "How to Use the Bible," with suggested Scripture passages for special needs and occasions.

Rough cartoons, several jokes, and a light style, except in the prayers and articles, help to make the paper readable. The fact that the project is under the auspices of the Men's Class doubtless contributes to its practicality as well as to its interest.

•••

### "Glory To God":

#### New Cantata by Immigree

Churches which have not yet arranged for their Christmas music may be interested in a newly published cantata for organ and choir. It is called "Glory to God," and the words are from the familiar Luke Christmas story. The composer is Frederick

Schreiber. Those who use the music will wish to tell also the story of the composer. It is typical of hundreds of stories which might be told concerning those victims of the war whom Christians help when they answer their denominational calls for war emergency offerings. One of the eight agencies designated by the Committee on Foreign Relief Appeals in the Churches is the American Committee for Christian Refugees. This is really their story.

Five years ago, Mr. Schreiber was teaching music theory and composition in the Vienna Conservatory. His works were heard at symphony concerts and over the radios of Europe. His wife was doing important work in her own field of kindergarten supervision.

Then came the familiar story: leaving Vienna, and their homeland, the trip to Holland, to England, and finally to America. "We had always planned ahead," says Mrs. Schreiber. "Now we learned to live from day to day and trust in God that all would be well."

Friends in Europe had told them to get in touch with the American Committee when they arrived in New York. The problem of such a highly trained specialist, trying to make immediate adjustment to American economic life, was a trying one. But the Committee suggested contacts, through which, before long, Mr. Schreiber had obtained a position as organist and choirmaster in a small Lutheran church, and Mrs. Schreiber had a place as governess where her training would be valuable. The church was too small to pay much; but it helped Mr. Schreiber get pupils, and when, some months later, the American Committee suggested a position at a Western college, Mr. Schreiber said, "How can I leave this church—these people—this pastor, who have been so kind?" And Mrs. Schreiber was especially sure that their future now lay in New York City, where they were getting acquainted not only with people, but also in musical publishing circles. She had been ill, but she would soon be able to return to work, and they were "managing." Then, on Thanksgiving Day, 1941, came this letter from Mrs. Schreiber:

"Today is Thanksgiving Day. But for me every day is Thanksgiving Day because I am so grateful for being in this country and experiencing its

blessings. Moreover you know how grateful we are to you for having guided our first steps in this unknown country two years ago. — (a first-rate publisher) wrote my husband yesterday that they had accepted his three new compositions for publication."

Now Mr. Schreiber is trying to show his gratitude by taking under his wing another European musician, with story and problems strangely similar to his own.

But most of all, he has tried to express his sense of thankfulness to God who has guided his footsteps, and to the spirit of Christian brotherhood as he has felt its glow, in such religious compositions as this Christmas cantata, "Glory to God." We hope it may be sung, and the Schreibers' story told, in many churches throughout the country this Christmas season.

Note: H. W. Gray and Co., Inc., is the publisher of the cantata. It is for organ, mixed voices and soprano solo. It is not a long work—could be used as part of a full program. Another usable composition by the same composer is "The Lord Is My Shepherd" (G. Schirmer, publisher), a somewhat shorter work for full chorus of mixed voices with soprano solo and organ. If you wish a more detailed story of the Schreibers to present with the music, write the Committee on Foreign Relief Appeals in the Churches, 297 Fourth Ave., New York.

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## New Handbook for Churches in Camp Communities

The pamphlet, "The Church at Work in Camp Communities," issued by the Christian Commission for Camp and Defense Communities, has just been revised and enlarged from twenty-four to forty pages. Typical activities that churches near camps are carrying on are outlined. How churches have organized for the task in fifteen communities, large and small, is related. A new section has been added on Six Procedures for Getting Started. An Appendix—The Churches, the U.S.O., and the Y.M.C.A.—has been added. In addition to material that brings the examples cited up to date, the paragraphs dealing with the Function of the Chaplains, Community Cooperation,



the Office of Defense Health and Welfare Services, Cooperation with Christian Associations, Volunteer Corps, have been enlarged or added. Prices: single copy—10 cents; 10 or more copies—5 cents each; lots of 100—\$3.00.

•••

### **City Churches Organize Wives of Soldiers**

In cities where service men and officers are taking special training at universities and technical schools, churches are finding real opportunities for service by opening their groups to the wives of soldiers and sailors. In Boston one church organized a weekly tea for these young ladies, by appointing one committee from the ladies' organization to set it up. The group of service wives changes rapidly as the men are transferred to other cities and posts, but there is always a most appreciative group out to enjoy the fellowship.

First Community Church in Columbus, Ohio, is organizing a club of wives of service men who are far away, a sort of "war-widows" group. They meet weekly to compare notes and share information. They also plan service activities for the soldiers stationed in the city. Girls who are engaged to service men will be invited to join.

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### **Small Units Use Local Pastors**

Although they are too small to have a chaplain assigned to them, numerous small groups of soldiers and sailors are scattered throughout the nation for various purposes. Ministers' associations and councils of churches have been alert to the necessity of providing religious services for the men in these units.

One evening a battalion suddenly appeared on the edge of a town which must remain anonymous. The next morning the president of the Ministers' Association was conferring with the commanding officer, arranging for religious services, entertainment, and a variety of other helps to the men in the unit.

At Sandwich, Mass., Rev. Alexander Chandler of the Federated Churches takes his sound projector into the Coast Guard base one evening each week to show movies provided by the U.S.O. He also conducts

worship there each Sunday, early in the morning. Nearby Rev. Carl Schultz of Hyannis, Mass., conducts weekly services as an official civilian chaplain at the army air field.

Of the fifteen groups of service men in the Chicago area, only five have chaplains. Frank Torrell, Executive Secretary of the Service Men's Program of the Chicago Federation of Churches, arranges worship and social activities at these ten other centers. At some he arranges for neighboring ministers to come in and conduct services, while in other places he utilizes nearby churches and chapels.

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### **Serving Fort Knox**

The churches of Elizabethtown, Ky., near neighbor to Fort Knox, report many activities for men in uniform, both individually and in common. Relationships with the Y.M.C.A.-U.S.O. are many and cordial. The Presbyterian Church, Rev. J. Leighton Scott pastor, for example, opens social rooms as a soldiers' center for enlisted men each Saturday until 10:00 P.M. and each Sunday afternoon and evening. When buses are available a tour is conducted on Sunday afternoon. There follows supper at the church and an evening church service in which the men in uniform are given a part.

On Thursday evenings the social rooms are open to officers and their wives. A supper is served and an informal social program follows. The supper cost is largely borne by participants. Common efforts include the opening of a kindergarten to serve the children of officers' families and civilians brought to the town by the presence of the camp. It is the hope of the ministers' association that in the course of time the kindergarten will be incorporated in the public school program.

The ministers also report that the church forces have just concluded a successful campaign to remove intoxicating liquors from the county.

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### **Bremerton, Washington**

"I have made 962 calls since my last report, and have met fellow church members from Alaska, Colorado, California, Dakota, Idaho, Kansas, Minnesota, Michigan, Nebraska, Oklahoma, Oregon, Pennsylvania, Wyoming, Canada, and Pearl Harbor.

"One of the housing projects has 700 units or apartments, 200 more are in the process of building. There are many children in this project, and the names I have received are about forty per cent children of pre-school age. In these homes, the fathers are all working in the airplane or shipbuilding plants, and many of the mothers are working. In some of the homes the father works during the day and the mother at night, and the children are left to look after themselves. The dislocation of home life in these defense areas is very serious."—Mrs. Bonnie Martin.

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### **Puerto Rico**

"We are busy every day, and now for more than three months boys have been in every day without a single exception. Sunday we had an open house and over one hundred were present. The unit is very attractive.

"A week ago Saturday one of the Coast Guard from Mayaguez spent his 24-hour leave here. I put a cot in the game room and he spent the night. He did not leave the grounds during his leave, and when he left remarked that he would be back.

"One officer who visited the place said that we should have fifteen of these units on the island and he would like to locate them for us."—*Report from Fellowship House at Aguadilla (Presbyterian U.S.A.).*

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### **All Churches Serve Center**

Although it is held in the Congregational Church, the service center in Antwerp, N.Y., is provided with food and volunteer helpers from the Roman Catholic, Methodist, and Episcopal churches of the village. Almost surrounded by the Pine Camp artillery range, this town has seen three-quarters of its income-producing farm land taken over by the army. At the same time it has unparalleled opportunities for service to the hundreds of men who throng its streets on evenings when their units are out on the range nearby.

Myron Wilder, minister of the Congregational Church, describes the program as including opportunities for washing and bathing, serving coffee and sandwiches or fried cakes, dancing to the radio or phonograph, singing around the piano, reading books and magazines which are provided,



but "most of all they write letters home." He has set up a small informal altar on one side of the room. It has an open Bible, candles, and a cross on it "to remind the men that they are in a church." A top sergeant in the last war, he spends a great many evenings talking to the men in the center.

Through volunteer labor and a little money the basement of the church is being prepared to receive the overflow from the crowded little session room which now houses the program. An extra shower is planned, the high school shop will turn out some furniture, and townspeople will donate other necessary items.

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### Essay Contest

The Zelah Van Loan Memorial World Friendship Award offers World Friendship Essay Contest—\$400 in prizes in an essay contest for the youth of America, sponsored by the Commission to Study the Bases of a Just and Durable Peace. The theme of the essays will be "Christ and World Friendship."

Essays should indicate what contribution the teachings of Christ have to make toward the establishment of world friendship and peace. Contestants should give special attention to tasks which Christian youth might now undertake in laying the foundations for a better world tomorrow. Essays should not be less than 750 nor more than 1,000 words in length. They must be typed, double-space, on standard 8½ x 11 inch paper. All manuscripts become the property of the Commission and none will be returned. They must be in the hands of the Commission on or before May 1, 1943.

Contestants may participate from each of two age groups: those aged 14-16 inclusive, and those aged 17-21 inclusive, counting age at the last birthday before the essay is submitted. No name is to appear on the essay submitted. The name and address of the contestant must be enclosed in a sealed envelope and must accompany the essay. Age of contestant must be noted on the essay itself.

There will be two sets of judges—one for each of the age groups. Judges will be appointed by the staff of the Commission upon nomination by the directors of the various denominational and interdenominational youth organizations. Separate prizes will

be awarded to the winners in each of the two age groups: first prize—\$100; second prize—\$50; five prizes of \$10 each. Prize winners will be announced on May 15, 1943. Address all communications and essays to The Commission to Study the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York.

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### Volunteer Chaplains To Hotels

A committee of the Kansas City Council of Churches has just appointed local pastors as volunteer chaplains in each hotel in Kansas City where the soldiers are housed. This minister will devote considerable time to making the closest possible contact with the men and assisting them and the churches in getting together. The committee is moving rapidly toward the employing of a full-time man to coordinate and extend this work. In war-time activity church "coöperation is a necessity, not a luxury" according to the bulletin of the Kansas City Council. It substantiates this declaration by outlining the lack of coöperation which seemed apparent from the army before central channels of clearing were set up and the ready coöperation which military authorities gave once such channels were established.

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### Two Portlands

On the East Coast the Maine Council of Churches has a very active committee which is seeking funds for an interdenominational worker to minister to the large numbers of war workers in the Greater Portland area. The work of this committee has been given impetus by the activity of Rev. G. Melbourne Jones who has recently been attached to the staff of the St. Luke's Protestant Episcopal Cathedral and who has already made a beginning of work among war workers possible. He has established cordial working relationships with the Maine and Greater Portland Councils of Churches, and through them he is routing the names of non-Episcopal families to a minister of their own or similar denomination.

On the West Coast the Portland, Oregon, Council of Churches likewise has an active committee which is also in the process of seeking funds for the employment of an interdenominational worker to minister among the

many new families that are increasingly coming to this city because of war activity.

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### Soldiers and Chaplains

The following conversation took place between the driver of my truck and myself.

Soldier: "Chaplain, you may not believe this, but I've gone to church more since getting in the army than ever before."

Chaplain: "I am glad to hear it. Would it be true of other men as well?"

Soldier: "I can not speak for all, but I know it is true of several of my friends. We rib each other, 'Better go and see the chaplain!', but there is scarcely a man who doesn't admire what you chaplains try to do for us and who doesn't benefit by what you do."—From *Presbyterian Monday Morning*, September 7, 1942.

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### Los Angeles Federation Program

The Church Federation of Los Angeles has created a War Activities Committee whose purpose it is to relate church wartime services to all the community wartime agencies in a manner that will conserve and enhance the effectiveness of the religious ministry of the churches. The areas in which this committee has functioned are stated as follows:

1. Information Service to churches relative to defense activities. It also serves to provide information to community groups relative to church programs and church coöperation.

2. This committee is officially responsible for promoting Red Cross programs in the churches. These include the emergency feeding and housing project, the blood-donor program, volunteer training classes and other activities.

3. This committee acts in a liaison capacity between the churches and the U.S.O. program. A chaplain is being employed by the Y.M.C.A. to direct this service.

4. Representation of the church on the various Civilian Defense Committees of the city has been through the War Activities Committee.

5. Problems relative to Japanese evacuation are referred to this committee.

The Secretary of the committee is Rev. John L. Mixon, the Federation Secretary for Christian Social Relations.